

THE AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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JOHN HUMPHREY NOYES, EDITOR.
WILLIAM A. HINDS, ASSOCIATE EDITOR.
F. WAYLAND-SMITH, BUSINESS MANAGER.

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Respectable Advertisements of Communities, Coöperative Societies, and new Socialistic ventures of any kind, will be inserted, with the distinct understanding that the publishers do not thereby assume any responsibility as indorsing the character, moral or financial, of such organizations. The rate for these special notices is one cent for each word, each insertion, cash in advance.

WHAT THE PAPER IS AND WHAT IT IS NOT.

THE sub-heading under the title tells in as few words as possible what the AMERICAN SOCIALIST is; but to see how the object proposed in that sub-heading permeates vast varieties of discussion and information on Communism, Coöperation and all connected themes, political and religious, the paper itself must be read. To show what the AMERICAN SOCIALIST is not, we quote a passage from a letter received from a Shaker of very high standing in his order—in fact, a member of the Ministry, and surely a trustworthy witness for the point he makes. After reading the paper a year, he says: "I see that some are, as I was a year ago, misled by supposing the AMERICAN SOCIALIST to be the organ of the Oneida Community, when it seems no more to be the organ of that body than though such body had no existence. I have perused it with some care the past year, with others, and find it 'first best' of its class. Of all the *solidaire* Socialistic organs, it stands without a peer."

A COMMUNISTIC PLAN OF SUBSCRIPTION.

Old subscribers express enthusiastic appreciation of the paper, whenever they say any thing of its character; but it is evident that the hard times are bearing so heavily on the tax-burdened people, that they find it difficult to spare a dollar or two for a paper they really prize. Now and then an able-bodied man writes sending a dollar and apologizing for not sending two to pay for a full year, by saying that he has been laying by that dollar, a few pennies at a time, for several weeks! Others, yet worse off, ask us to give them a month or two more in which to prepare for a similar payment. Such letters touch us in a tender spot, and we shall do what we can, without actually entering on the credit system, to help bridge over present poverty. In a few instances wealthy readers of the SOCIALIST have sent five dollars or more to pay for the new volume, the amount in excess of two dollars being intended as a gift to us. Such cases are rare, but they suggest a method whereby the real spirit of Communism might act so as to relieve poor people and at the same time extend the circulation of our paper, notwithstanding the hard times. Let every person who can spare a dollar besides his regular subscription, and who is interested in our cause, send the dollar to us with the name of some poor person to whom he would like the SOCIALIST sent, and we will contribute the other dollar in every case and send a full volume. That is, we will contribute as much, in this way, as all others will send us. If the sender does not know a suitable poor person who would like to receive the paper, we will, when requested, suggest one of the many who apply to us and state his lack of means. This plan is exactly suited to the genius of Communism, which teaches those who have an abundance to help those who lack. There are plenty of men who can spare a dollar for such a cause as this, if they can but be appealed to. The success of any such plan depends on the earnestness with which our readers themselves will advocate and make it known.

CORRESPONDENCE.

Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.

All correspondence should be addressed to

"The American Socialist, Oneida, N. Y."

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SOCIALISTIC NOTES.

Forty Socialists have been expelled from Berlin.

33,180 spindles and 1,500 looms idle at Preston, Eng.

Twelve thousand cotton spinners are on strike at Oldham, Eng.

The strike of the Clyde shipbuilders, England, is virtually ended.

A general reduction of wages is going on among English operatives.

350,000 spindles and 7,000 looms running on short time at Burnley, Eng.

94,000 spindles and 1,078 looms stopped at Wigan, Eng., and 310,000 spindles and 2,500 looms running on part time.

Every newspaper nowadays has its remedy for the workmen; that of the *Positive Thinker* is "for them to give up their individual struggle and associate together in Communities and coöperate in all departments of industry."

Dr. Hitchcock, in his new work on Socialism, while sharply criticising most forms of Communism, has a good word for Shakerism. He says: "Shakerism, of British parentage, but now almost exclusively American, is a curious compound of religious enthusiasm and of worldly thrift. Strictly Communistic with respect to property, and rejecting the family life, it grows slowly, when it grows at all, by external accretion; and is so sincere, so inoffensive, so industrious and frugal, but also so entirely exceptional and so insignificant numerically (less than 2,500 in 1874), that no reason can be given why it should die very soon. Indeed, it appears to have been gaining in numbers during the last few years of commercial depression."

A writer in *The Physiologist* declares the reason why the great mass of American mechanics are poor is because they are incompetent; good mechanics are always in demand and can command good wages. The remedy for the present state of things he finds in the enforcement of a rigid system of apprenticeship. He would have a law prescribing a certain number of years apprentices shall serve at their trade, and prohibiting every one from pursuing his occupation for himself till he is master of it. We think if this writer would visit some of the large factory towns of this country and England, and note how many really good workmen are out of employment he would try to find another solution of the great problem.

W. G. H. Smart, of Boston, controverts, in an article in the *Herald* of that city, the charge of atheism brought by Rev. Joseph Cook against the Socialists, and shows that it is as unreasonable and groundless as it would be if brought against Republicanism, because prominent men devoted to Republicanism, like Paine and Jefferson, were atheistic. Mr. Smart claims that Socialism has no sectarian or non-sectarian limitations, and that it may be expected to become a movement as universal as civilization, because the causes that have evolved Socialism are universal. Mr. Smart says further, that Mr. Cook's statements, that the International Labor Association has a membership of 2,500,000, and that the secret Socialistic Societies have a membership of 1,500,000, are myths. "So far as my knowledge extends," he says, "there are no secret Socialistic Societies in the United States, and there never will be unless, by the abuse of power on the part of the ruling classes, acts of repression are attempted similar to those recently put in force by the Government at Berlin."

AMERICAN SOCIALISMS.

[From the Boston Commonwealth.]

In these days when we hear so much of Socialism and Communism as dire evils which have crossed the Atlantic from France and Germany, it is well to inquire whether these importations are necessary, and whether we have not a better article at home. Some two or three years ago we received "The History of American Socialisms" and made a notice of the same. It is certainly a remarkable book, but one of a class entirely different from the popular novels which have their day and are then cast aside, some of the most meritorious of them to reappear in the future as standard novels. These books of special history are purchased by the few who are interested in that specialty, and sometimes copies find their way into public libraries, but there they get

pretty deeply buried, and are dug out of the catalogues and shelves only by the specialists.

This is a book that should be studied by every one who uses the words Socialism or Communism, and it will be found that they have a meaning deeper than many suppose. There has been a flood of what may be called Socialistic adventurers coming to us from Europe for one or two centuries. Some of these have been very worthy people. The Shakers and the wealthy Harmonists of Pennsylvania may be put down as the cream of European Socialists who have come to us, and upon themselves they have fastened the awful word Communist. This makes it necessary that we should make a distinction, and to be brief if not complimentary, we will call the European article the Socialism and Communism of the devil. And as our good friends the Shakers and Harmonists came here to worship and to transplant churches, we may fairly call theirs the Socialism and Communism of God. Perhaps it would be better and more agreeable to our feelings of patriotism to call ours American Socialism with the author of the book above referred to.

The Shakers and Harmonists have "made a good thing" of their Socialism and Communism, and we opine that workingmen who have become enamored of these methods of life, will find that they will either have to tread the same path or fail. We do not mean to suggest that they must adopt the "virgin life," for celibacy has proved in every sense a failure. Celibates are not in the long run the most godly or the most successful men. But if they think they can abandon religion—a good sound practical religion of some sort—and compel the state to furnish them with work, they will find that they have reckoned without their host.

This "History of American Socialisms" of course gives us something besides successes, and that is its especial merit from the standpoint of the present situation. It points out trial after trial, made seemingly under the most favorable auspices, resulting in nothing but failure. All the circumstances are given, and those who love and those who fear Communism should study them; but a much larger class than either—the indifferent—should study them, and among them we would put the Butler party. They only seem to favor the views of extremists for the sake of getting votes. The real interest of the country is that this subject shall be thoroughly studied, and then it will be found in general terms that any good thing can only be accomplished by good men. The recent political struggle was an attempt to show the power of the worst elements of society, and it signally failed. We believe that the more light is shed upon this subject of Socialism the better, and we would like to see the "History of American Socialisms" become one of the most popular of books, for it teaches but one lesson—the success of men who put their faith in a higher power.

A PROPOSITION TO SOCIALISTS.

EDITORS AMERICAN SOCIALIST: One year ago I sent a proposition to those friends of progress who wished to do something more than *talk*, to help establish an improved unitary home, which you printed in the SOCIALIST of Dec. 6, '77. I proposed that those of your readers who were willing to contribute the sum of one hundred dollars or more to the capital required to establish such a home should send me their names for publication in the SOCIALIST, that we might all see who they were, how much could be raised, what chance there was of getting the necessary means to start such a home, etc. That proposition has produced in twelve months the Industrial Home, with a paid-up capital of thirteen thousand eight hundred and seventy dollars; and I send you herewith a list of the shareholders with the amount of stock each has taken, for publication in your advertising columns, that your readers may see what is being done to promote the work, and who those friends of progress are who have the courage and devotion to the cause that prompts them to aid in practically demonstrating the truth and value of their principles in that early

stage of the enterprise when there are risks to be run. I find that the interest felt in doing something practical in this direction is much greater than I had supposed twelve months ago. As proof of this I will mention that we have received one hundred and eighty-eight letters of inquiry as to our plans, prospects and principles, within the last month. One of these inquiries came from Cape Town, Cape Colony, South Africa, and another from Oregon. During the same time we have received fifteen applications for admission, four of which have been accepted.

There are among our applicants many excellent young men who would be very useful in building up the work, that we cannot accept because they cannot furnish the required capital, and we are not able to take them without capital; they would gladly pay seven per cent. per annum for the use of the money and pledge their wages for the payment of this interest, and in three years they could save a sum sufficient from their wages, to pay for the stock that they need. The proposition I make is this: that all friends of the cause who are able and willing to take one or more shares of our stock (value ten dollars each) for the benefit of this class of applicants, shall send us their names, and we will add them to our list of shareholders, and print them in the *SOCIALIST* next month; and as soon as thirty shares have been taken in this way we will admit one of the most promising of these applicants without money, and I will become responsible for the payment of a seven per cent. dividend upon the stock thus taken, retaining by agreement a sufficient amount of the wages of the party admitted to pay this; and at the end of three years, when the first party has earned and saved enough to pay for the thirty shares required for him, we will admit another member on the original thirty shares, and continue to do so regularly once in three years thereafter. In selecting the parties to be admitted in this way we will give the preference to those who have contributed part of the stock, should they desire the place, or to those whom they recommend, their qualifications being equal to those of other applicants.

This affords an opportunity for all friends of the work to aid it materially, with very small risk. We have lately printed a new circular giving quite full particulars as to our plans and prospects, that we take pleasure in sending free of charge to those who apply for it.

JOEL A. H. ELLIS, SUP'T.,

Industrial Home Company.

Gunston, Fairfax Co., Va.

A PROPOSED HOME FOR DESTITUTE CHILDREN.

I am getting somewhat discouraged with the prospect of building up Communities out of the selfish, individualized adult material there is to work with; so few of the small Communities that have sprung up within the past few years make much progress. I want to change the programme and begin with the children.

I have for years longed to alleviate the condition of the poor little ones in our large towns and cities, who go half-fed, half-clothed, living in garret and cellar or in the street, growing up in vice and ignorance, to eventually people our jails and state-prisons; and I have for months been thinking how easily they might be colonized on these cheap western lands, and very soon become self-supporting. I believe this the more because I have taken note of how much my own children, boys of nine and ten years, have been able to accomplish here in *pioneer life*.

Two of us, adults, and my boys, have for nearly two years lived in a pioneer Community home in the New Kansas. We have 480 acres of good Government land, for which we can have deeds as soon as we have lived thereon long enough to fulfill the requirements of the law. There is plenty of cheap land adjoining ours; we have nearly 50 acres in cultivation, and live in well-lighted sod houses, which are warm in winter and cool in summer, and when well-plastered inside are as neat and tidy as one could desire. We have no capital, but we have willing hands and warm hearts, on which our motto, "The world is my country, to do good my religion," is firmly established. We are anxiously willing to devote what little means we have and our lives to the uplifting of this class of God's children, to live and labor with and for them, to share with them and they with us. A lady friend in one of the Ohio Shaker Communities has declared herself ready "to work for humanity."

In carrying out my plan for children I would prefer for several years to have all the buildings of sod (well put up like brick or stone), and finished inside with plaster.

Diet should be very simple and inexpensive, but plen-

tiful, well prepared and nutritious, with little or no animal food save eggs, chickens and milk—the latter in unlimited quantities. Clothing to be very plain, much of which at first might be made from cast-off garments donated by interested parties. To arrange work for little hands profitably, we could grow fruits such as are adapted to this climate, especially peaches, and dry them for the Rocky Mountain region; also we might teach the children to work understandingly in growing of fruits, horticulture, putting up seeds for market, and in all the lighter agricultural work.

I believe children of both sexes over eight years of age could be self-supporting, if labor was well-organized by capital, after the first few months; but to be so, time could only be given for the plainest fundamental "book learning" and the necessary hours of recreation. We have of lands, etc., which we propose to donate to the use of this class, nearly \$1,000 worth. Who will place as much more with it, that we may begin *now* and not have to wait five or six years? And who will donate the children to begin with? And after we have the foundation laid, who will come and help us teach the children industrial Communism, pure and simple, and the love of God and their fellows? "I pray thee write mine as one who loves his fellow-men."

I know there are means enough in this world to make all comfortable. How men of money can see squalor and wretchedness in their midst daily, and not make some great effort to remove the cause, is more than I can understand. If all that is given to establish soup-houses, etc., were used to place the poor in a permanent place where they could do for themselves, it would, to my thinking, be better than the temporary relief. If 100 men would appropriate the money they spend for tobacco and other stimulants, for fast horses and at their clubs, and 100 women should drink less tea and coffee, or none, spend less at dry-goods stores, less for millinery and dress-making, and use what they would thus save to start some such simple and inexpensive home for poor children as I have planned, others following their good example, we might see hundreds of such homes springing up all over these vast plains, where those who now live in extreme poverty could congregate and learn of God through natural law, and learn also to be honest, self-reliant, moral men and women.

"Suffer little children to come unto me, and forbid them not," for I love every one of them, ragged and dirty though they are; and the filthy ones I would teach that "cleanliness is next to godliness, and that if we break nature's law in the misuse of our bodies we are also breaking God's law. I know the common idea of Community life is to bring the members up to the highest point of culture possible for them to attain; but my idea is a *moderate good to a greater number*, so as to lessen the tendencies to vice and crime.

MYRTLE.

Livingston, Pratt Co., Kansas.

WOMAN'S RIGHTS AND MEN'S WRONGS.

We hear so much said about the wrongs that women have to endure and the condition of servitude in which they are held, that it would seem that they are really crushed down to a lower condition than men by force of tyranny, and that men are alone to blame for it. However this may be, men also have reason to complain of the treatment and privileges they receive when compared with the same accorded to women. O. S. Fowler, in one of his books written years ago, after enumerating the advantages given by law to women over men, said that justice called loudly for men's rights conventions.

One of the wrongs that men suffer is the sex distinction, founded upon the unwarranted opinion of society that a woman is better than a man. Evidences of this caste distinction, founded only upon sex, are seen on every hand, and men must bear the unjust reflections it brings upon their sex.

On some of the western railroads each train has a "ladies' car." Of course no man should be allowed to smoke tobacco except in a smoking car, but the implication that a car wherein gentlemen ride is not good enough for ladies is an unmerited insult upon the men. Within a half mile of where I am writing, I have seen at least a dozen restaurant signs with the addition, "separate room for ladies"—an insult upon every decent gentleman. A few days since I went to a Sunday afternoon meeting of a progressive society in Boston. On entering the lecture-room, I waited, as others did, to be shown to a seat. I stood inside the door fifteen minutes, the usher meanwhile passing and repassing me as he seated those who came in after me. Many of them must have been accustomed to going there, but I was a stranger. Explanation: the usher seated ladies, and

gentlemen with ladies, but I had no female, with me and was therefore not entitled to a recognition from the usher. I recently saw a notice like this: "Do not smoke in this room, as ladies are constantly present." "So are gentlemen," thought I. Persons addicted to habits which render them disagreeable to those around them should be willing to forego personal gratification when in the presence of others. Tobacco smoke disturbs me as much as it can any lady, but I remember few instances in which I have been consulted in the matter by gentlemen about to smoke; nor do I know that any lady ever inquired of a gentleman whether chewing gum on her part would be disagreeable to him. I would as soon be in a room full of tobacco smoke as to smell the breath of a gum-chewer.

It is noble and manly in Robert G. Ingersoll to say that every man should treat his wife as if she were a splendid flower. All honor to him for his efforts to say something to induce men to treat their wives better than they do. But where is the lady who has ever come before the people to plead for just treatment of husbands by their wives? And how seldom do ladies return a compliment for the many that such men as Ingersoll bestow upon them. Gallantry and courtesy to ladies on the part of gentlemen are the natural expression of that preference which men have for the fair sex. It is right and desirable that men should be kind and obliging to ladies, and do all they can to please them; but when it is seen that the ladies take such kindnesses and courtesies as only what belong to them, and consider that men who bestow them are only doing their duty; that they are entitled to special favors and privileges on account of their sex; then men may continue to bestow favors upon such women from principle, but not from choice. It is our privilege to do any human being, male or female, a favor when it comes within our means, and we naturally expect a recognition of the favor in payment therefor.

The use of the ballot is certainly a right that belongs to women as well as men. That they have not had the privilege of voting is perhaps as much their fault as it is the fault of men. They can have the right when they will ask for it. A few noble women have labored hard to have the right of suffrage extended to their sex; but the great mass of the women have not only done nothing to encourage the effort, but have done much to discourage it. My gentleman associates used to say to me, "You must not side with the woman's rights movement if you want the ladies to think well of you," and they told me the truth. Often have I had the question asked me by some lady acquaintance, with a derisive expression: "Are you a woman's rights man?"

There are other rights that women stand in need of, that are of as much importance as that of suffrage. To woman belongs the right to choose and follow any honorable calling to which she is adapted, not only until she is out of her teens, but as a life pursuit; the right to go into a strange city if she chooses, and apply for a situation in person; the right to go out at night alone, or to go to a lecture or entertainment alone, if she wishes to go and has no one to go with; the right of admittance and participation in lyceums; the right to wear a style of dress that will not oppress and burden her, but will serve the purposes of comfort, ease, warmth and beauty; the right to a name of her own which she need not have to part with to take that of another; the right to gratify ambition by rising to distinction in life. The worst evil that women suffer is, that while men have a great variety of avocations to choose from, *they* can follow but one, that of house-keeping. That very many women are subjected to conditions scarcely better than actual slavery is a deplorable fact. It is not pleasant to be a household drudge all one's life, and to live in one place—perhaps one kitchen—year in and year out, when the surroundings are uncongenial and mind and heart cannot be content with the ill-adapted conditions. This condition of semi-bondage is not particularly the fault of the husbands of these women, but is owing to poverty and the conditions of society in general. The evil may be in a measure mitigated, but it is plain to be seen that it can be removed only in Communistic societies. Among the advantages that Community life offers over isolated life, one of the most important, it seems to me, is that the women do not all *have* to be housekeepers, but can choose that or other employment. What woman needs, then, is to be freed from the tyranny of fashion and public opinion, and to have the barriers removed that hold her in so narrow a sphere compared with that of man. She should be made to feel that she is the equal of man, but not a pet nor a doll. It is thought by some that the distinctive features in the life of male and female should not be removed, as it would

destroy the distinctive differences of character in male and female which are agreeable to both. But I believe women can be given the same privileges that men enjoy and lose none of their feminine attributes. Ladies and gentlemen can work together at the same occupation, enjoy the same privileges, conform to the same customs, be entitled to like honors and favors, and still lose none of the attributes of masculine or feminine character. To secure a nearer approach to equality of the sexes, men should do all they can to bring the freedom and privileges they possess within the reach of women and girls; and ladies should strive to throw off the bondage of fashion, and to do away with that spirit of favoritism shown to themselves in many things, which, though they are not the instigators of them, they should be the first to condemn. When they do this, and relinquish their claim to superiority, they will take an important step toward securing the rights which will entitle them to an equal chance with men in the race of life.

A. B. GRIFFIN.

RICH AND POOR IN FACTORY TOWNS.

II.

[From a Lecture by Rev. Joseph Cook.]

When you contrast the general condition of the foreign-born population with that of the American, you should not attribute the difference wholly to the evil effects of the political institutions in the Old World. The two great laws of manufactures have produced most of the traits of the operative class in Great Britain. Even the Englishman has been degraded in England by factory life. You say that the low-class operative here is usually a foreigner! We should be moved if American blood were thus degraded. But in England it is English blood that deteriorates. In the poor whites of the South we have proof that American blood can deteriorate also. Our blood is as capable of deterioration as that of the English by unfavorable conditions of factory life. I remember pacing hours and hours up and down the banks of the canals at Manchester, and watching the mill hands come and go at noon and night. Once I fell into conversation with a group of workingmen, English to their finger-tips, all their ways English, and yet they reminded me of the poor whites of the South. Pallid, half-grown, they had been brought up almost from infancy in the factory rooms and gone to their labor without enthusiasm. They talked of the monotony of their work. "It is the same thing day by day, sir; it's the same little thing," said one man to me. "One little, little thing over and over and over. We are weary when we get home. We are so tired we do not feel like reading. We sometimes go to the beer-shop, where there is light and cheer."

You say that the operative class, if allowed shorter hours a day, would ultimately patronize the beer-shops all the more; but that is not the proper inference to draw from the seven years of investigation of your Massachusetts Bureau. I hold in my hand a summary of its magnificent work for the last seven years, and I find your officers stating most distinctly that the mass of the operative population in New England do not spend large sums of money upon vice.

It is proved by the careful statistical investigations of the Massachusetts Bureau, that the wages of children are absolutely necessary to the support of most families of workingmen, and that the trouble with the operative class in New England begins now precisely where it did in old England, with the forcing of the children into the factory too early. [Applause.] Among the causes which separate rich and poor in manufacturing populations is the circumstance that the child of the operative is needed to support his father and mother, and so is crowded into factory work early, while the child of the master can go to school until he is twenty-one or older. After long delay, Massachusetts has passed a law that no child under ten years of age shall be employed in factories, and that no child under fourteen shall be so employed unless during the year next preceding such employment he shall have attended some public or private day-school at least twenty weeks. (Chap. 52, Acts of 1876.)

How well is this most righteous law executed? Why, turning over a Boston newspaper last Saturday in a railway car, I came upon this typical instance:

"Truant Officer John M. Newhall was engaged yesterday in distributing among the shoe-manufacturers a copy of the statutes of the Commonwealth concerning the employment of children. The truant officer has been instructed to see that the law is strictly enforced. About thirty manufactories were visited yesterday, and in nearly all were found children which were employed contrary to the provisions of the statute. The statute provides a penalty of not less than \$20 nor more than \$50 for each offense. In one manufactory on Market street, which the truant officer visited, the manufacturer expressed his contempt for the statute and threw it away, at the same time stating that it did not amount to anything, and that the 'employment scare' came around periodically. The shoe manufacturer was advised to read the statute. In this shop were found six children which were employed contrary to the statute."—*Boston Journal*, Nov. 16.

Who is to blame here, the parent or the manufacturer? Look a little more closely into this vital matter. Open the cool statistics of your Massachusetts Bureau of Labor and read the deductions drawn from the complete returns of earn-

ings and expenditures received from four hundred families in this State in 1875. Never before in the history of the world, were so many budgets of the poor opened to public gaze. The incisive conclusions officially reached in Massachusetts as to earnings are these:

(1.) That in the majority of cases, workingmen in this Commonwealth do not support their families by their individual earnings alone.

(2.) That the amount of earnings contributed by wives, generally speaking, is so small that they would save more by staying at home than they gain by outside labor.

(3.) That fathers rely, or are forced to depend, upon their children for from one-quarter to one-third of the entire family earnings.

(4.) That children under fifteen years of age supply, by their labor, from one-eighth to one-sixth of the total family earnings.

(5.) That there has been found no evidence or indication that workingmen spend large sums of money extravagantly or for bad habits.

(6.) That without children's assistance, other things remaining equal, the majority of these families would be in poverty or debt. (See the History of the Bureau of Statistics of Labor of Massachusetts, by Charles F. Pidgin, Boston, 1876, pp. 83-84.)

You never will understand the manufacturing population of New England or Old England until you fasten your attention upon the manner in which the necessity of child labor chokes the early education of the operative. Children under fifteen years of age supply by their labor from one-eighth to one-sixth the total family earnings of average operative families in Massachusetts! Does this make any difference in the social standing of the operative and employing classes? Does early education amount to anything as a start in life? What spins these two classes, one well-to-do, and the other—I will not say oppressed and down-trodden, but certainly not quite well-to-do, and not rapidly improving in intelligence or social position. Two great laws I have discussed here; but you cannot probe the mystery of manufacturing populations to the bottom unless you blame parents themselves for sending their children into factories when they ought to be at school, and the manufacturer for violating the law which requires education for those children under fourteen years of age.

THE "LONE STAR STATE."

Montague, Texas, Nov. 21, 1878.

EDITORS AMERICAN SOCIALIST:—It sometimes happens that people who travel or even settle in Texas become disgusted with the physical or social conditions here, and, returning to the Northern states, entertain their friends with very "graphic" delineations of what they saw and experienced, not at all calculated to direct the current of emigration hitherward. It is to be regretted that the loose conclusions of these discontented ones oftener reach the public ear than does the testimony of the vastly larger number who choose to become permanent citizens of the "Lone Star State."

No doubt many of your readers regard Texas as a fit home only for gamblers, thieves, centipedes, and snakes; and would consider a proposition to locate a Community here as conclusive evidence of insanity, or at least of chimerical hallucination. I wish, however, to state a few facts, that may tend to modify this judgment, in the minds of those who may be seeking better conditions, with only limited and meager resources.

Texas has become the greatest cotton-producing State; demonstrating that free labor is congenial to the sentiment of the people. Unlike other cotton States, she also produces her own food. It is proven by ample experience that her soil and climate are as well adapted to sheep and cattle, to grain, vegetables and fruit, as to cotton: and, considering her superiority as to cotton, this is saying more than can be said of any other State. Of course, there are gamblers, thieves and drunkards; but, if my memory serves me, there were some of these, also, in Ohio, where I formerly lived. Indeed, so far as I have observed, there are fewer of these pests in this State, in proportion to the whole population, than in the North generally. Of course, they have their special haunts, not on the frontier, far away from civilization, but in the cities, and on the thoroughfares, the same as in other parts of the world. However this may all be, it is a striking fact that, in this county-seat, and in the surrounding country, no doors are ever locked, night or day, except those of the business houses. The majority of dwellings have no locks. There are no tramps and no paupers, and no fear of any. What other State can claim so much? It is true, too, there are centipedes, tarantulas and scorpions, all unknown in the Northern States; but I have yet to hear of the first case of any person being seriously injured by them. Nobody is deterred from camping out on the ground, or from doing any other necessary thing, for fear of them, any more than a Yankee would be de-

tered from attending a picnic, for fear of encountering spiders or lizards.

Granting all these statements to be true, your readers will be prepared to believe that civilization has, after all, made some progress in Texas; that even Socialism has its representatives here, and, that they are sanguine in the expectation of seeing this lovely land dotted over with, not only peaceful and comfortable, but enlarged and greatly improved homes.

To aid in this inevitable movement, that belongs to no one State or country, and to philosophers of no one school, a few of us have anchored at this place; not, indeed, because we find here all the conditions we desire, but because we find the advantages I have named, with no disadvantages, except such as must be encountered in all pioneer settlements. Those who are seeking homes, either isolated or combined, we advise to inform themselves concerning this, before deciding upon a locality. Those who prefer the old competitive mode of doing business can begin here with less capital, and will encounter less opposition, than in any of the older States. Especially will the agriculturist with small means find here good opportunities. Socialists who are not fully decided as to locality, nor as to the precise form of organization they would prefer, are particularly invited to correspond with us. Those who feel no interest in our enterprise should remember to inclose stamps for reply.

A. WARREN.

PROF. ZOLLNER'S EXPERIMENTS WITH DR. SLADE.

The *Spiritual Reporter* of Manchester publishes the following extracts from a work by Herr Zöllner, Professor of Physical Astronomy at Leipsic University, translated from the German by Esther Becker:

"The Professor being anxious to see more of the temporary disappearance of objects, a sitting was held May 5th, at eleven a. m., at which the following extraordinary phenomena took place.

"Ready immediately for a trial, Slade asked Mr. Von Hoffman to give him some book. The latter took an octavo volume from a little bookshelf against the wall. Slade laid it upon the slate, held the slate under the edge of the table, and immediately drew the slate out without the book. We searched the card table thoroughly, inside and out; the little room was also searched, but all in vain; the book had vanished. After about five minutes we took our places again at the table, with a view to further manifestations; Slade opposite to me, Von Hoffmann between us to my left. We had scarcely sat down when the book fell on to the table from the ceiling of the room, giving my ear a sharp rap as it passed. The direction in which it came appeared to be an oblique one, from a point above. Slade while this happened was sitting before me with both his hands quietly on the table. In our next morning's séance, in clear sunshine, I was destined to be the witness, quite unexpectedly and without preparation, of a much more striking manifestation of this kind. I had taken my place as usual with Slade at the card table; opposite to me stood, as had often been the case in other experiments, a small round table near the card table. The height of the round table is thirty inches, diameter of the top eighteen inches, the material is birchwood, and the weight is about ten pounds. Perhaps a minute might have elapsed after Slade and I had seated ourselves and laid our joined hands on the table, when the round table began to make slow swaying movements, which we both plainly saw by its round top, the lower part of it being hidden from us by the top of the card table; it laid itself down under it, with its three feet turned toward me. Slade appeared equally ignorant with myself as to what we had to expect, and for about a minute nothing further took place. Slade was just about to resort to the slate in order to ask the 'spirits' what else was going to happen, when I thought I would examine more particularly the position of the table lying under the card table. To my own and Slade's great astonishment we found the space under the card table quite empty, and the table, which a minute before we had present to our senses, was not to be found anywhere in the room. In the expectation of its reappearance we sat down again at the card table, Slade close by my side at the side of the table opposite to that in the neighborhood of which the round table had stood. We had been sitting perhaps five or six minutes in breathless anticipation of what might be about to happen, when suddenly Slade again affirmed that he saw lights in the air. Although I, as usual, could see nothing of them, I yet involuntarily followed with my eyes the direction in which Slade's head kept turning, our hands still lying as before on the table, and my left leg almost constantly touching Slade's right leg in its whole extension, as naturally followed from our both sitting on the same side of the table; Slade, still looking upward in different directions with growing astonishment and expectation, asked me if I did not see the great lights. I answered decidedly in the negative, but raising my head in the direction of Slade's looks, toward the ceiling of the room, behind my back, I suddenly saw, at a height of about five feet, floating down on to the card table the hitherto missing table, with its legs turned upward. Although we involuntarily, to avoid being hurt by the falling table, moved our heads to one side, Slade to the left and I to the right, we were yet smartly hit on the side of the head before the round table settled on the card table, and I felt the pain fully four hours after it occurred."

LISTENING TO EVIL REPORTS.

I—Hear as little as possible whatever is to the prejudice of others.

II—Believe nothing of the kind till you are absolutely forced to it.

III—Never drink in the spirit of one who circulates an evil report.

IV—Always moderate as far as you can the unkindness which is expressed toward others.

V—Always believe that if the other side were heard a very different account would be given of the matter.

—Charles Simeon.

AMERICAN SOCIALIST.

THURSDAY, DECEMBER 5, 1878.

LA REVUE ICARIENNE.

This is the name of a new paper which has just made its appearance as the "Organe de la Communauté d'Adams County, Iowa." A. A. Marchand, formerly President of the Icarian Community, is its principal editor, or "Secrétaire de la Rédaction." The Icarian Community, as our readers have been informed, is now divided into two factions, each of which now has its organ; *La Jeune Icarie* representing one, and *La Revue Icarienne* the other. Of course, it will be difficult to keep either journal free from personalities, but *La Revue Icarienne*, it is promised, shall be more a Socialist tribune than a journal of contention. The present issue contains, among other articles of interest to Socialists, extracts from the writings of Cabet, and a proposal from "the majority" to "the minority," with intent to obviate further recourse to the courts in the settlement of their differences.

THE CURRENCY QUESTION.

EDITORS AMERICAN SOCIALIST: I want to call your attention to what I believe to be a fact. The hard-faced, hypocritical, *hard-pan resumptionist*—the man who is living by gambling and theft upon the toil of unpaid labor, is the same man who assails the principles which you say you wish to establish on earth. While the "people's money" man—the liberalist—the man who loves Liberty, Justice and Equality—is the man who has a good word for you and yours. Do you think the oppressed note-shaver needs your help?

Yours truly, ALBERT F. RANSOM.

We insert the above card for the sake of saying that as conductors of the AMERICAN SOCIALIST we do not feel called upon to discuss the question of the currency. We have our private opinions on the subject, but we have taken no pains to disturb our readers with them. Our "news-condenser" hits both sides as he chooses, about equally we judge, and our book-reviewer expresses his private opinion of any work on the currency that comes before him for review, as in his notice of "Specie Basis—a Delusion and a Snare"—in our 43d number, which gave offense, we suppose, to Mr. Ransom. But otherwise we have given the subject "a wide berth," and intend to. The causes of existing social derangements and evils, in our judgment, lie deeper than currency questions and must be reached and removed by deeper remedies.

APOSTOLICAL SUCCESSION.

If the article in the *Independent* which was condensed and commented upon in the last SOCIALIST speaks for the Congregational and Presbyterian Churches, those churches have unchurched themselves. They will never dare to look the Apostles in the face again. They have charged these first teachers of Christianity with a monstrous error, running through all their writings, vitiating all their preaching and misleading all their followers not only theoretically but practically, to the disordering of their whole manner of life. In short, they have virtually branded the Apostles as Millerite impostors and Communistic enemies of society.

There is no danger that such churches will claim the "Apostolical Succession" any more. They are compelled to renounce it as infamous.

This accusation of the Apostles, that they propagated a false theory about the Second Coming of Christ, affirming that it was near at hand when it was afar off and the time was unlimited, has come down in some form, either expressed or implied, from their first pretended successors, through the church of the Fathers to the Catholic church, through the Catholic to the Protestant, through the Protestant to the Dissenting churches, and has only been protested, so far as we know, by the Oneida Community. This little church commenced the defense of the Apostles about

forty years ago, and laid its foundations in the very principles in regard to Property, Communism and Marriage, which are now imputed to the Apostles as the practical results of their error about the Second Coming. If the Apostles have been waiting for successors who will respect and vindicate them, as seems probable, the Oneida Church is likely to be the true heir of "Apostolical Succession."

REVIEW NOTES.

SOCIALISM: by Roswell D. Hitchcock, D. D. 12 mo., pp. 111. Price 75 cts. New York: Anson D. F. Randolph & Company.

A book with the above title from the pen of such a man as Dr. Hitchcock has a claim on our attention which cannot be gainsaid; and we open it feeling that we have the right to expect from such a vigorous thinker as the author a broader and more enlarged treatment of the subject than the hackneyed common-places which meet us on every hand. Shall we own that we are disappointed, and that this little work, with all its unexceptional style, conveys to us no new thought on this great topic? We are reluctant to make this avowal, and yet we find little else in Dr. Hitchcock's book but a defense of things as they are, with some suggestions for the future of society of a mildly, but by no means radically, improving character.

After the discussion of Socialism in general, in which the author mainly treats of the relations between labor and capital and the wealthy and poorer classes, he divides his subject into three parts: Communistic Socialism, Anti-Communistic Socialism, and Christian Socialism. Of the last two we need hardly say more than that by "Anti-Communistic Socialism" he means mainly trades-unions and such organizations, and by "Christian Socialism" churches and benevolence, good work and wages for those who want it, and a generally careful and considerate treatment of the working-classes by capitalists: all of which is entirely good in its way, but very far from that practical concentration of material and spiritual interests which we are accustomed to term "Christian Socialism."

In regard to the treatment of what the author calls "Communistic Socialism" we have more to say. And we will begin by acknowledging our entire agreement with his denunciation of such excesses as the sacking of Paris and the Pittsburgh riots. We have no sympathy with any manifestation of pretended Communism which takes a wasteful or destructive form; or with any attempt to take from one man or class of men by force any part of that property to which the laws of the land entitle them. In all these regards we claim to be as conservative and law-abiding as Dr. Hitchcock himself. But the great mistake which the doctor makes lies in confusing this destructive element with real Communism, and denouncing it altogether as a part and parcel of the same thing. His argument may be briefly stated thus: The Paris Commune and the Pittsburgh rioters did a great deal of mischief; ergo, Communism is a terribly mischievous thing and ought to be suppressed. And extending his argument on this line and from these premises, he is about ready to deny that there can be any such thing as Christian Communism. "The Gospel of Communism," he says, "has no God in it at all, incarnate or any other."

Probably a certain part of our difference with Dr. Hitchcock is the result of a different definition of the word Communism. The doctor understands by this word a compulsory leveling of all classes to the same condition and the same wealth. We do not call this Communism at all, but the reverse. Communism, as we understand it, is an eminently constructive principle, which binds men together, gives them unity of interest, and stimulates them to work for one another. But after allowing for the difference of meaning, and admitting that probably Dr. Hitchcock would treat Communism as defined by us in a somewhat different manner from that of his own definition, we insist that the confusion of what may be called destructive Communism with real Communism (which, as we have said, is constructive) is hurtful, and creates for the name itself a bad prestige in the minds of people who have not sufficiently examined the subject to apprehend clearly the difference between the two. So that when genuine Communism asks for a hearing, the auditor replies, "No, I will have nothing to do with you. You demolished the Hotel de Ville at Paris and burnt the railroad depots at Pittsburgh, and that is enough for me. I don't want to listen to anything which is productive of such results."

The harm that may be done in thus perverting a name is oftentimes considerable. For example, an in-

quirer, knowing Dr. Hitchcock's ability and learning, and wishing to know more about the nature of Communism, resorts to his book as an authority. Opening it at page 48, he finds the following sentence: "Society may build its roads and bridges; but when it crosses my meadow, or hurts my business, it must settle with me for the damage. Not to do it is Communism." And reading a few pages further, he learns that "Inflation of our currency is Communism;" and in another place he finds that a partial form of Communism was tried by the early Christian Church on the day of Pentecost, but that on the whole the experiment was a failure. He is not told that the Pentecostal Communism worked any injustice or discomfort to any one, but by the application of the same word to both the Pentecostal and the Parisian Communism he is left to infer that the shooting of Gens. Thomas and Lecompte and the sacking of the Tuileries was brought about by the same impulse which prompted the Apostolic Church to abolish private ownership and hold all their possessions in common.

It is unnecessary to add that there is a sad flaw in this logic, and that the spirit which drew the primitive Christians together into Communism of property and of hearts is widely different from that which stimulates men to mad rioting and bloodshed. The distinction between the two is so palpable that it is a little surprising to see a man like Dr. Hitchcock classify them together. It is only necessary to compare their results to show not only that they have nothing in common, but that they are wholly antagonistic. We claim for Communism what Dr. Hitchcock denies it—a Christian character; and moreover, we claim for it the capability of a higher form of Christianity than is possible in any less concentrated method of social organization. Indeed, Communism, as we interpret it, is not possible without Christianity; because in Christianity alone is found that spirit of practical disinterestedness which enables a man to love his neighbor as himself and to carry such a disposition with him into the details of every-day life. There are many lower forms of Socialism possible without this; but that the impulse of genuine Christian Socialism is just as surely and instinctively toward Communism, as that of the needle toward the pole, is no less true than that the kind of Communism thus evolved is, or will ultimately be, the crown and culmination of all forms of social life, past, present and future.

COMMUNITY ITEMS.

ONEIDA.

—Nov. 28.—We shall lose our "Indian Summer" this year, if we don't look out. An interminable spell of cloudy, drizzling weather. J., who drives to Oneida, says that when the sun shone out suddenly for a few moments the other day his horses were so frightened at the unusual sight that they pricked up their ears and sprang forward into a gallop, evidently under the impression that the head-light of a locomotive was dashing toward them or that the world was coming to an end.

—Relics, however simple, are almost always interesting. Our Shaker friend, G. A. Lomas, sent us the other day a silver pen which was made in 1819, it being one of the first metal pens manufactured in this country, and, indeed, so far as we know, in any country, for the Shakers have a pretty good claim to being the original inventors of the substitute for the goose-quill. The holder is a straight tin tube, finished without any attempt at ornamentation, and, though tarnished with age, is still strong and unbent. The art of pen-making has doubtless greatly advanced since the day when this one was made, and yet in the quality of durability few modern pens can equal it, for although it can boast of nearly sixty years of service it can hardly be called worn out even now.

—The following paragraphs about the Communistic Societies and the excellence of their products we clip from the St. Louis *Price Current and Trade Journal*:

"It is rather a singular, but easily accounted for fact, that the goods and products of the different Communities of common interest which have existed in different portions of the United States have nearly always been of a very superior character.

"The Oneida Community, a Society of common interest, which is flourishing in spite of orthodox opposition in New York, and whose peculiar ideas in regard to marital relations, etc., have provoked wide discussion, is supplying our markets with large quantities of canned vegetables and fruits, which consumers find to be so far superior to the ordinary canned goods in the market that those who use them once will always call for their brands. We account for the superiority of the products

of such societies as the ones above mentioned from the fact that the very existence of Communities which profess creeds not accepted by the world at large depends upon their scrupulous honesty in outside dealings. They get their grip upon the sympathies of the public by never cheating or deceiving them, and they finally learn, as all others do who practice it, that honesty pays. It soon becomes a part of their business capital and returns them large dividends by creating and sustaining a demand for whatever they have to sell and adds to its value.

"One of the principal industries of the Oneida Community for several years past has been their fruit and vegetable canning business. Located in a region long famous for its excellent vegetables and fruits, they began raising and preparing them for market several years since on an extensive scale, and have put everything up with such extreme care and from the best selections of carefully cultivated farms, that they have acquired a better reputation than any other produced. All their packages are full sized and honestly filled, and, although they command a higher price than any other, they will always be found better worth the money."

—Dec. 2.—Which? Summer, winter, spring or autumn? Florida or Kamtschatka? The weather has presented a bewildering variety of changes to-day: rain and hail and snow and sunshine and fog—not exactly all at once, but in such kaleidoscopic shiftings that the sky seemed to present a different climatic aspect at each cardinal point. Our barometer-observers say they never saw such weather. The morning began with one of those raw, relentless, blood-curdling eastern storms which seems to blow your feathers all the wrong way. Zhoo—oo! Then a concatenation of the seasons, with sudden outflashing rainbows. Four times the lovely arch spanned the horizon. In the afternoon there were two hours of balmy, genial sunshine with angle-worms crawling about and the air full of insects, just as you see it after a thunder-shower in June. Then at five o'clock a dense fog enveloped the landscape. So it went. A perfect "meteorological succotash," J. said.

—We have never made much account of modern prophecies, and yet the rapid thickening of events, the swift succession of inventions and the railroad speed at which progress of all kinds has been advancing during the last few years, would seem to justify those even who are most unprophecically inclined in predicting that we are on the eve of some great change—a possible upheaval of all existing conditions. It is curious to observe how many prophecies and calculations of Bible numbers point to the time near at hand as an epoch of dire importance. We have never been able to get over a sort of superstition about old Mother Shipton's mysterious forecasting of events, ending with the unrythmic but solemn couplet:

"The world to an end shall come
In eighteen hundred and eighty-one."

And now M. J. Colville, the well-known medium, announces an almost identical date as likely to bring strange phenomena. We have something to tell in the same line. Away back in the time of Millerism, when there was no end of calculations and excitement about the prophetic numbers of Daniel and the Revelation, J. H. N. (just to see what would come of it) tried his hand at ciphering out the time of the end of the Gentile dispensation and the beginning of the kingdom of heaven on earth. Some one hunted up the manuscript the other day, and as it points to 1880 as the time of the great crisis it may be interesting as a curiosity just now when other folks are predicting new things in that year. Here is what he wrote in 1841:

"Two interviews with the angel Gabriel are recorded in the 8th and 9th chapters of Daniel, from which we obtain two prophetic numbers of great importance, relating expressly to the end of the Jewish and Gentile dispensations. By collating these numbers we are able to fix the time of their beginning and so find the 'time of the end,' as follows:

"The first interview (Dan. 8: 13—16) gives us 2300 days as the time during which the Jews would be subject to the Gentiles. Christ in speaking of the 'times of the Gentiles' (Luke 21: 24) uses the same expression that occurs in Dan. 8: 13, viz., 'trodden under foot,' and in another place of the same discourse (Matt. 24: 15) he quotes from Daniel by name; so that it is quite certain that he referred to the 2300 days in the expression 'times of the Gentiles;' and as the Jews have been 'trodden under foot' at least 1800 years since Christ's time, to say nothing of their previous subjection for several centuries, the 2300 days cannot mean literal days, for they would make only 6 years and 109 days. They must therefore mean 2300 years. In order to know where these 2300

years end we must find where they begin. For this purpose we go to the second interview with the same angel on the same subject, recorded in the 9th chapter. Daniel had been astonished and distressed, evidently at the length of the time appointed in the first vision for the subjection of his people (Dan. 8: 27); and the angel comforts him in the second vision with an explanation which shows him that the great spiritual objects of the Jewish dispensation, viz., the completion of the Scriptures and other means of salvation would be accomplished in a much shorter time than 2300 years, viz., in 70 weeks or 490 years (Dan. 9: 21—27). It is evident that these 490 years start from the same beginning as the 2300 years; for the discourse in the second interview is a continuation of that in the first. It is evident also from the whole passage in the 9th chapter, and especially from the 26th and 27th verses, that the 490 years end at the destruction of the last temple by the Romans. This enables us to determine the exact chronology of the starting-point. The last temple was destroyed in the 70th year of the Christian Era. Therefore, deducting 70 from 490, we have 420 years before the Christian Era for the beginning of the 2300 years. Then deducting 420 from 2300, we have A. D. 1880 for the end of 'the times of the Gentiles,' or the beginning of the final judgment and the kingdom of heaven."

INDIAN CONTROL.

II.

Hepworth Dixon has a pet theory that the present inhabitants of this country have been largely affected by their contact with the aboriginal race. He reasons thus in his "New America":

"No race of men ever yet drove out another race of men from any country, taking their lands and cities from them, without finding on the spot which they came to own, a local genius, which affected their polity, their usages and their arts. * * * Thus, the Roman masters of Greece adopted the art, the language, the religion, and at length the country, they had won by the sword. The Norman hero became an English gentleman, helping to make that name the proudest title borne on earth. After three generations, the settlers under Strongbow proved themselves more Irish in feeling than the Celts. Even in cases where fire and sword have been used to thin off the original people, the effect has been pretty much the same. The Israelites were told to cut down the Hittites and Amorites, the Canaanites, Perizzites and Jebusites: and they slew the men of these nations without mercy, as they had been commanded of God. Yet the customs and ideas of these heathens clung to the soil, and generation after generation of the chosen people fell into sin by running after the native gods. Dagon, Moloch, Ashtaroth, drew men away from Jehovah; and the arts of Tyre and Sidon acted upon those whom the sword of Jabin could not drive from the land. In like fashion, those red men whom our fore-comers found on the Atlantic sea-board, and whom they have been pushing back, at first toward the Alleghanies, then to the Ohio and the Wabash, afterward to the Mississippi, and at length beyond the great river as far west as the Kansas and the Arkansas, have left the traces of their former presence in the national mind; in the popular politics, in the popular science, in the popular life. They have done so in places from which they have wholly disappeared, as well perhaps as in districts where they still exist; among the Spiritualists of New England, among the Mormons of Salt Lake valley."

Dixon sees a tinge of red in all our institutions, manners and style of thought. The confederacy of the thirteen colonies, he says, had its type in that of the Five Nations, and the theory of State Rights is borrowed also from the Iroquois, as they maintained a strict tribal independence. The two races have acquired each other's vices. The Indian has imparted as many as he has imbibed. He learned to drink whiskey of the white men, but he taught them to use the Indian weed. Dixon asks with feeling, "Has he received from the Pale-face any one boon to compare with this gift from the savage to the civilized man?" Dixon traces Mormon polygamy and Modern Spiritualism to Indian ideas. He says the old trappers and teamsters who live among the Indians are nearly all polygamists. An Indian chief said to Col. Marcy, "The first thing Yengee wants in the Plains is plenty wife." As to Spiritualism, the Indian's only religion is a kind of magic. In his fancy all space is teeming with gods and spirits who may be invoked and make known their presence by signs and sounds. "He is the original source," says Dixon, "of all our spirit-rapping and table-turning; and in the act of invoking demons to his aid, he is still beyond the reach of such puny rivals as the Davenport and Homes."

We noticed in our former article the figure which the red man has made in the séances of this country, but here is a new view of his relation to American Spiritualism. He is the base and origin of the whole development. The white man eats the red man and Spir-

itualism comes of the digestion. It is a stupendous consequence to say the least, for all the world is agape at it. Then we observe, in spite of Dixon's theory that *English Shakers* claim to have ushered in the "manifestations," and that Home, the most notable of mediums, mentioned by Dixon himself in a way to distinguish him as the world champion of the ring, was born in the old country. Also it is a fact that Spiritualism has found better reception among the gentility of England than among the same class here, which Mr. Dixon would not be willing to admit as any evidence of the vulgarity of its source.

Dixon's general reasoning, however, about the reactive influence of a conquered people on their conquerors is not to be disputed, and something like his idea of a "local genius" is the best explanation we have found for the presence of this Indian element in American Spiritualism. Do Indians ever appear or communicate in séances over the water? If we really have Indian ghosts here and none appear there, it is some sign that spirits haunt the places which once knew them in bodily shape, as many people think. What if with other eyes we could see a vaporized human existence over our heads, great dusky clouds barely flecked with white, overshadowing the whole surface of this continent?

Elder Evans gives his explanation of Indian control as follows:

Col. Olcott.—"Most mediums in America seem to be attended by Indian 'Guides.' Why so?"

Elder Evans.—"Because America is the home of the Indian. While in the body, they lived much in the lower spirit world. When out of the body, they go not far from the physical world and their old haunts. They are of, and in the country—part and parcel of the earth, and are attracted and attached to the matter of which earthly human beings are compounded. Also, the Indians have a sense of having been forced from their homes and hunting-grounds on earth. They have a feeling of want, like children whose earth-life was prematurely cut off. Injustice has been done. Their earth-life is not yet completed. They seek compensation—may seek revenge on the pale-faces."

If this is so, the great "Indian Question" will not be settled by extermination even. We shall have to find a way to lay the ghost of the old owners after that.

The author of Mrs. Conant's biography has a theory of his own on this subject. It is not expressed very clearly, but some readers may think it worth the pains to understand:

"The life of the Indian, being on earth conducted in accordance with the principles of, or in a more direct nearness to Mother Nature, a knowledge of the control of the more subtle elements of magnetic strength seems to be possessed by his arisen spirit in a greater degree than by his white brother, whose civilization leads him further and further into the intricacies of artificial customs, appetites and fashions, till like the bow continually bent, the nerve and spring of his *physique* succumbs to the constant strain, and he becomes but a walking automaton, or worse, an active 'sapper and miner,' demanding, with an organism famishing for the life-principle, toll from every person approaching him who is so unfortunate as to be negative or sympathetic. * * * Many, while not accepting the hypothesis of the transmission of the animal forces from one person to another in this subtle manner, are yet obliged to acknowledge strange feelings of weakness and lassitude attending them at times when no particular exertion has been put forth to which they could be traced; such persons have, whether they believe it or not, come into the presence of magnetic vampires—the same being, perhaps, one of the natural fruits of an over-ripe civilization—as did Mrs. Conant, as related in a previous section—and have paid the natural penalty of the law of demand and supply."

"This great want is met by the Indian element in spirit control. The red man has from the first been a spring of healing power to the exhausted media upon whom the demands of their calling rest like a heavy burden, and also upon all others who have come under his benign influence. Especially does Mrs. Conant return thanks in her heart to those of that race who have been her constant attendants and supporters in hours of physical prostration or suffering. * * * Her name, 'Tulular,' i. e., 'something to see through,' given by her Indian friends, shows the position occupied by her to them in return for their benefits."

We are told that mediums often have a turn for botanical doctoring, and *vice versa*, that botanical doctors are apt to be mediums. Here we see the red mixture again. Botanical schools have Indian professors. Then Spiritualistic ideas and imagery of things "Over there," always seem Indian to us. Summer-land! spirit-land! We trace these phrases to the Indian imagination.

We have not aimed at any conclusion in these articles, but have simply given appearances, with such speculations of others as have come under our eye. Perhaps some reader of what we have written will be able to throw more light on the subject. We may say this, that it seems highly improbable to us that a great system of imposture, which Spiritualism is supposed by some folks to

be, should voluntarily disfigure itself with this hideous feature of Indian control. It is simply shocking to our feelings that mediums, especially women, delicate women, should be exposed to such a possession when they fall into a trance; and as to hearing from our friends through any such operation, we should wait a good while first. My dear C——, don't speak to me through a howling Cherokee!

R.

RECEIVED.

THE TRAINING OF CHILDREN. By Florence Bayard Lockwood. pp. 42. Price, 25 cts. Philadelphia: Edward Stern & Co., Publishers. 1879.

BRIEF STATEMENT OF THE CREDENTIALS OF ANTHROPOLOGY. Prof. J. R. Buchanan.

TRIUMPHS OF MEDICINE. Address delivered by Prof. Joseph Rodas Buchanan at the 17th Commencement of the Eclectic Medical College of the city of New York. New York: Trow's Printing and Bookbinding Company. 1878.

THE NEW RELIGION, Vol. 1, No. 1, J. A. Seitz, Editor—A Weekly Religious Newspaper, published by the New Religion Publishing Co., Norway, Me.

TRAVELER'S OFFICIAL GUIDE of the Railway and Steam Navigation Lines in the United States and Canada. December number. Philadelphia: National Railway Publication Company.

ONE THING AND ANOTHER.

The taxes on the Stewart mansion are \$7,000 a year.

Oberlin College has 1,015 students and but very little "cakes and ale."

Have you any remorse since the partition of Turkey?—especially the greasy parts?

The *Louisville News* thinks that city uses about \$200,000 worth of opium a year—mostly for intoxication.

Say to the Czar, "That Kauffmann will be the death of you in Afghanistan. Ought to be checked right away."

The Canadians have got a sort of Viceroy, and now some of them would like a railway of their own to the Pacific.

That odious Woodruff expedition has put up its head again—we say odious because the press never seems to favor it.

The Princess Louise and Marchioness of Lorne is described by some of our American observers as just a little haughty and a good deal homely.

The Nationals say they have entered their horse for a two years' race, and that he will show his bottom on the home-stretch for President in 1880.

The Sub-Treasury of New York has been taken into the Clearing House as No. 75, in pursuance of the plan of the banks to coöperate in the work of specie resumption.

We don't know whether Bertha Von Hillers, the pedestrian, is painting, or sculpin, or treating her lower limbs for paralysis. We have been told that she was doing all these things.

Francis A. Walker, the Superintendent of the Census, wants to have the next enumeration shed some light on the social, political and industrial questions which now vex us. That is just what a census should do.

The dealers in vile literature are believed to have lists of the names and addresses of 300,000 boys and girls, to whom they can send their catalogues of bad stuff. Look to your boys, mother: look to your girls, father!

Delaware has her "whipping-days." At a late diversion of that kind nine culprits were switched and only two hundred folks came to look on. The Sheriff was a new hand and drew it milder than he will by and by.

Now the simple Kanucks are going to be stretched on the cross of royal etiquette and torture themselves as to who shall go out to dinner first. It would be nicer for them to chew gum and continue in their semi-arctic simplicity.

The famous Epping Forest of 7,000 acres, where the kings of Merry England used to take their sport, and where there is still a hunting-lodge of Queen Elizabeth, has been turned into a public resort, and the people can enter into the enjoyment of it forever.

Some wild bohemian, dispatching from Phillipolis to the London *Standard*, says it is seriously proposed to make General Grant, Ulysses I., Prince of Bulgaria, that is, if he will consent to ascend the throne of so distracted a country. Don't believe anything about it.

There were some 20,000 commitments to the Workhouse on Blackwell's Island last year, and the Superintendent estimates that these were represented by only 5,000 persons—thus making the institution a sort of permanent home for a large class of "poor white trash."

It is generally understood that if you want an Englishman to withdraw his opposition to any policy you must get him into a fight first. Once in he is going to see Britannia through if it takes all his cash and objections. And this is the way Beaconsfield has been managing him in the Afghan business.

There are, it appears, more than 20,000 persons in the United States who want to buy and read something about the Second Coming of Christ. The full report of the Prophetic Conference held in New York in October is about to be issued as a book by the *Tribune*, after having had an immense sale as an "Extra, No. 46."

In private conversation Henry Clay would sometimes take out a vast red bandana handkerchief, spread it over his lap, and then opening his long gold snuff-box, his elbows resting on his knees, proceed to snuff the fragrant dust, all the while talking in a rich sonorous voice, and in a kindly, fatherly way, and till he quite fascinated you with his splendid magnetism.

The Russian budget shows a deficit of nearly 500,000,000 roubles, over \$100,000,000. Russia is a gigantic rustic farmer, carrying on his business in the most homespun ways, and he can't dive into his pockets time after time and always find the roubles for the tax-collector, as can the rich merchants and manufacturers of France, England and America.

George Addison, a young cigar-maker, of Battle Creek, Michigan, who has been in the habit of smoking from ten to thirty cigars a day, has become a maniac with all the horrible mental phantasmagoria that pertain to the fully developed delirium tremens. The interest in the case is that tobacco and alcohol in sufficient excess should produce the same effects.

If the life insurance companies want to prosper let them take every precaution in issuing policies, and then when a policy-holder dies pay up promptly, and not leave in the public mind a suspicion that the Companies are very ready to grant policies—many of which are forfeited after running awhile—and that they are singularly ready to seize on any pretext for not paying when the holder dies.

When they have a little sportive game at fraudulent voting down in South Carolina, and it so happens that more ballots are crammed into the box than there are voters on the list, then some playful manager of elections puts his hand into the box and withdraws enough ballots to make things fadge. If he is a Democrat of the delicate fingered kind, he can generally feel out a great coarse negro vote, and make things as they should be.

Judge Burns, of the Supreme Court of Indiana, has just fined a man \$10,000 for a singular contempt of court. William Love had given evidence in a suit, to which Warren Tate was a party, and on leaving the stand he and Tate quarreled in the corridor and the latter shot him. This was an extraordinary contempt of court, and to preserve his dignity as well as the immunity of witnesses the Judge could not do other than he did.

The Pomerania, a new iron steamship with compartments, belonging to the Hamburg American Packet Co., was run into off Dungeness, Kent, about midnight last Monday week, and sunk in twenty minutes. There was a crew of 111 men and 300 passengers. The loss of life, though considerable, was not so great as at first reported. Among the passengers lost were two relatives of M. Bodisco, long Russian Consul-General to this country.

Mr. Waddell, the Democratic candidate for Congress in the Third District of North Carolina, has been defeated by a small majority, and he has the singular grace and honesty to say that he was fairly beaten, and that he shall not contest the election on the ground of technical irregularity, or because the case would be tried before a Democratic House. He knows the weakness of a partisan Congress, and he would not tempt it to make any further shame of itself.

France and Italy have waked up to the idea that they are Mediterranean powers, and they ought to have a say about Egypt. The result is that England does not feel so sure of the land of Pharaoh as she did when she bought into the Suez Canal. M. Waddington has warned her not to make any settlements on the coast of Asia Minor, but just stick to Cyprus. This attitude of France may interfere with the English scheme for a railroad down the Euphrates to India.

About 1,200 Mormon women got together at Salt Lake City the other day, and said that they really liked it—liked to share a husband with some other women. This proceeding is no doubt in answer to those Gentile women of Utah who lately memorialized the President's wife, and who in their own practice combine piety and selfishness to an eminent degree. This meeting is generally considered to evince one of two things: Either a great deal of grace on the part of the Mormon women or else a great deal of "discipline" on the part of the saintly Mr. Bagnet.

Lord Salisbury intends to be something more than a mere figure head in the Foreign Office, who has to impart all his information to the old subordinates about the office and take a great deal of his direction from them. "He does nothing of all this," says *Vanity Fair*: "The permanent officials see, as a matter of course, the overt dispatches which arrive at and leave the office, but he never communicates to them those private letters in which the real information is conveyed, and by which the real business is done: he never confides in them, and does not consult them on the weightier matters of policy. This mode of doing business is as strange as it is new."

The newspapers have much to say about one Miss Fancher, of Brooklyn, who, it is alleged, has scarcely tasted food for thirteen years—much of which time she has been in a paralyzed, rigid state, and possessed of extraordinary clairvoyant power. Dr. Wm. A. Hammond, the physiologist and neurologist, thinks it a case of hysteria and imposition, such as the doctors know all about, and he wants to give her a check for more than a thousand dollars, if without seeing it she can tell the number of the check and the bank on which it is drawn. Go ahead, doctor; we have no objections—perhaps you will find out that hysteria itself is something more than one's nerves twanging and jangling like a bedeviled guitar.

In *Harper* for December ex-Governor Seymour, of New York, has an article on "Crime and Tramps," in which he shows that our present modes of dealing with the wrong-doer permanently injure the young criminal, oftentimes physically as well as morally, and that the real burden of punishment almost always falls upon the wife and children of the offender. His remedy is a greater discretionary power on the part of the judge in meting out punishment. After a number of petty offenses, the incipient criminal should be put into a proscribed class and be under the wardship of the magistrates. There should be the lash for small offenders—sharp, painful and quickly over, and not at all unhealthful. For another set of rogues, older and more hardened, there should be plenty of stone-breaking. Every town should have a convenient lock-up and kill its own snakes, not hustle its bad boys away and make tramps of them. All which, we observe, is purely democratic and involves a good deal of executive moral sense and local self-government.

Here is the story of another child of misfortune—the inventor. In 1845 G. B. Simpson discovered that gutta-percha was a non-conductor of electricity, and therefore the most perfect insulator for telegraphic purposes. After fighting our Patent-Office for twenty-two years he succeeded in getting a patent in 1867, and then died. Since that year his successor and successor's assignee have been wrestling with the great Western Union Telegraph Company, which has 60,000 miles of wire in which gutta-percha is used as an insulator. And now, after more than eleven years of litigation, the assignee begins to see daylight. Judge Blatchford, of the United States Circuit Court, having decided that there must be a decree for the plaintiff for an injunction and an accounting with costs. Surely the way of the inventor is hard. We ought to have sheltered spots for these children of genius, where they could work for the world and not have to embitter their lives by fighting the mob who stand ready to steal their inventions.

General Di Cesnola has concluded his series of four lectures on the "Ancient Art and History of Cyprus." In the last one he tells us that the art of glass-blowing is at least 3,500 years old, and that the wearing of jewels in ancient times was not all pomp and vanity, but that they were worn for pious and business uses. In speaking of the old Venus worship in that island he is not quite fair to religion in general. He says: "It is only after Cyprus had been colonized by the Greeks, that we find Venus worshiped under two distinct forms. In one she is Venus Urania, whose symbol was the planet Venus. She was regarded as a Virgin, and her rites were pure and chaste. The animal sacred to her was the gentle dove, which is seen in the hands of many statues now in the Metropolitan Museum of Art. In the other form she was called Venus Pandemos; very properly symbolized by a pig. She was the protectress of harlots and all kinds of immoralities. In reading the details of these rites it would seem to our present civilization almost an impossibility that they could be connected with any form of religion, until we remember that religious fanaticism, if perverted, is apt to become cruel or lead to sensual aberration."

The Afghan business stands something like this: The British Government has demanded of Russia an explanation of that very sympathetic letter from General Kauffmann to the Ameer, and we don't quite hear what the Czar says. In regard to the whole thing Russia has intimated that she will not interfere until the time comes for a settlement between the Ameer and England; then she will put in her hand and look out for the interests of Asia, we suppose. Kauffmann, looking on things with the eye of a military man, tells his government that it will not do to let the English acquire the Khyber Pass. Indeed, all the hints we get as to Russia's policy seem to indicate that she will oppose any further British acquisition of territory to the northwest of India. In their military operations the English do not yet seem to have encountered any serious opposition. The column moving by the way of the Khyber Pass had, on the 23d, reached and occupied Kakka, in Afghanistan proper. Its communications, however, have been cut by a large body of mountaineers below Ali-musjid. The Koorum army has taken the Pass of that name, and was, at the latest account, on the point of a fight in the Peiwar Pass. The Quettah column, is reported to have lost its camels, and is likely to be checked in its march toward Candahar. The indications are that the Ameer will make his principal stand at Cabul, and endure a siege, if it comes to that. The English commanders are having some success in attaching the border chiefs and mountaineers to their interests.

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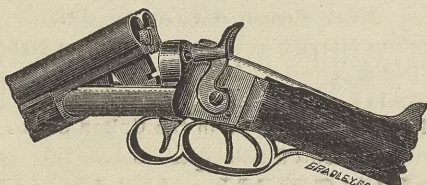
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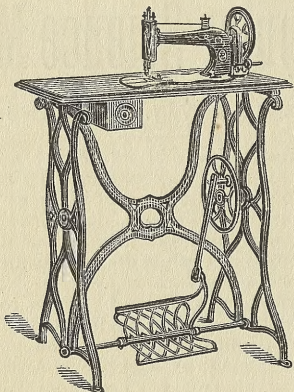
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